

Devaguru Brihaspati Center
Pt. Sanjay Rath



Vedāñga Jyotiṣa

Course 101 : Lesson 03

Understanding Jyotiṣa as a part of the Veda
Scope of Vedic Astrology
Meaning of Kala, Mahākāla and Kālapuruṣa
Derivation of the signs



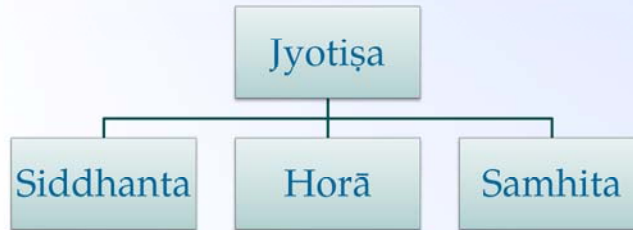
Jyotiṣa as Limb of Veda

- Vedāṅga is composed of two words – Veda meaning supreme knowledge and aṅga meaning limb.
- There are six limbs of the Veda which are auxiliary disciplines to understand the Veda
 - **Common for all Veda**
 - 1. Vyākaraṇa: grammar
 - 2. Nirukta: etymology
 - **Different for each Veda**
 - 3. Shikṣa: phonetics and phonology (sandhi)
 - 4. Chandas: meter
 - 5. Jyotiṣa: astrology and astronomy
 - 6. Kalpa: ritual
- Thus, there are four different approaches to Vedic Astrology as there are four Vedas, and again the Yajurveda has two separate approaches Krishna and Shukla Yajur Veda.
 1. Face → Vyākaraṇa
 2. Ears → Nirukta
 3. Nose → Shikṣa
 4. Feet → Chanda
 5. Eyes → Jyotiṣa
 6. Hands → Kalpa
- Vedāṅga Jyotiṣa compiled by Lagadha → movement of the Sun and Moon.



Scope: Tri-Skandha Jyotiṣa

- Jyotiṣa is composed of three divisions (major branches) called Siddhānta, Horā and Samhita, hence its name 'triskandha' (त्रिस्कन्ध) jyotiṣa. The word tri (त्रि) means three and skandha (स्कन्ध) means division, branch and also shoulder implying the responsibility of doing work and keeping the head up.
- Skandha means
 - Shoulder showing the responsibility, strength and character required to keep the head up
 - Large Division like a branch of a subject
 - includes 5 objects of sense and 5 tattva (Philosophy)
 - Indicates a sage, a teacher and at times a king or prince preparing for coronation





Siddhānta



- Siddhānta is derived from siddha meaning -
 1. accomplished, fulfilled or completed like the planetary positions that are ascertained after various mathematical and geometrical calculations.
 2. perfected like attaining the exact knowledge related to any science.
 3. established through logical, intuitive and systematic application of knowledge.
- Anta simply means the end and shows the final results of all calculations or study.
- Siddhānta is broadly divided into two parts or sections – Gaṇita (Math) & Gōla (Geometry)




Siddhānta Parts

GANITA: Math

- Gaṇita meaning mathematics including physically tangible parameters like distance measurements, longitudes star positions which are generally called *vyakta* (व्यक्त)
- Includes intangible calculations or things that are derived based on various hypothesis but cannot very conclusively established or proven as exact called *avyakta* (अव्यक्त).
- Thus gaṇita includes not only mathematics but also algebra, geography and space science and parts of astronomy.

GOLA: Geometry

- Gola refers to geometry and trigonometry including every conceivable form of space measurement and time.
- It includes khagola (खगोल) – sky measurements and star positions;
- bhagola (भगोल) – solar system calculations including planetary movements, eclipses etc;
- bhūgola (भूगोल) – geometry and earth measurement including latitudes, longitudes and earth sciences.
- It includes calendrics, calendar making called Pañcānga, the fine limbs of time.



Horā

- Horā (śāstra)
 - entire body of literature used in predictive astrology
 - Identifying Factor: the lagna (ascendant/sign in eastern horizon) defines a beginning of anything or being.
- Since the moment connects the past and future, paṇḍitas use horā śāstra to ascertain the past karma causing the present existence and also prognosticate the future.
- Kalyan Verma (Sārāvalī) teaches that horā is derived from the words aho (अहो) meaning day and rātra (रात्र) meaning night.
 - The last sound in aho (day) and the first sound is rātra (night) are connected to get horā.
- Horā also means hour as there are 24 hours in the day.
- It also means the half of the zodiac as indicating day/night half and also means horoscopy.

Article: Hora Shastra

Definition

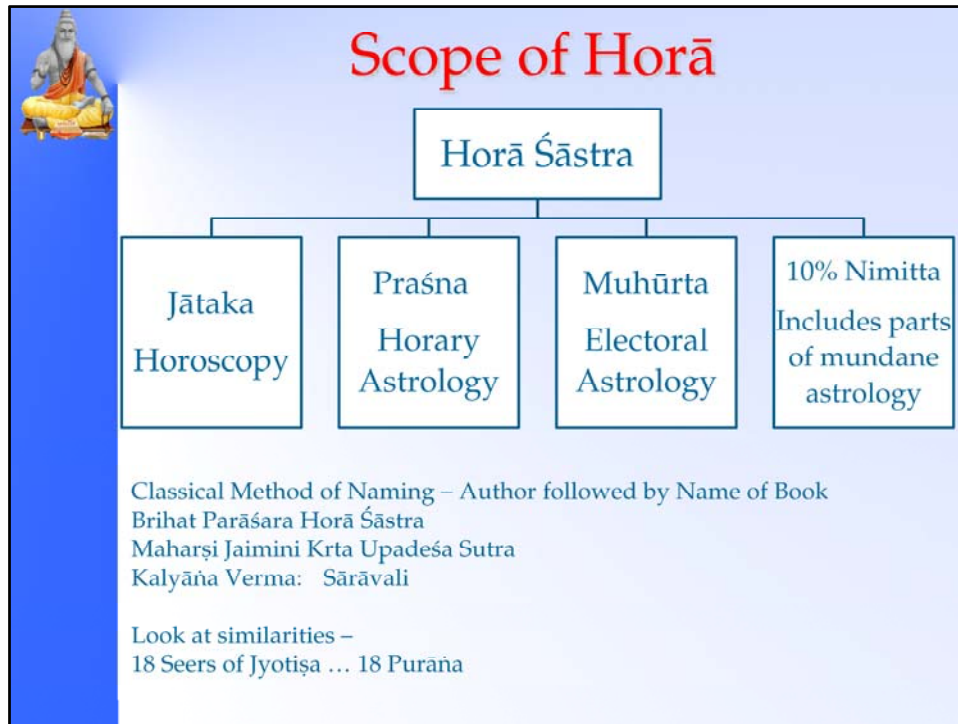
The word HORA means a unit of time equivalent to an HOUR and in all likelihood has been the root of the same word. It is derived from two words "AHO" & "RATRA" meaning "DAY" & "NIGHT" respectively. Thus HORA also means the most primary two-fold division of time on the basis of the day & night. This takes into account not only the time frames but also the quality of time like the day is dominated or ruled by the Sun and the night by the Moon. This word also forms the first sub-division of the signs into two Hora's ruled by the Sun & Moon. Thus, the word HORA broadly describes the quantity and quality of time.

The word SHASTRA means "SCIENCE".

Thus HORA SHASTRA is translated as "THE SCIENTIFIC STUDY OF THE QUALITY OF TIME".

MAHARISHI PARASARA

Maharishi Parasara was the first to use this term in his monumental classic "Brihat Parasara Hora Shastra" (BPHS) showing that this scientific basis of Astrology was at different stages of development and that the rules and principles had not been fully revealed. We find works like Lomas Sutra or Garga Hora which are dated to have preceded BPHS wherein different sets of rules and methods have developed. Going further back, we find the host of Brighu's with their Nadi's as well as the other Nadi works like those of Maharishi Agastya where the quality ranges from a good database of horoscopes and life events to revelation of some principles of transits and other methods of timing of events. Going even further back in time we arrive at the most rudimentary form of astrology in the Manu Smriti where equivalents of planetary motions and the lives of creatures have been drawn. Statements like a "a day in the life of the Deva's (Graha's ruled by the Sun also called Deva from the root Diva) is



Tradition & scientific temper

The Sri Jagannath Center aims at reviving this scientific temper along with the respect for the tradition. Unless there is a harmonic balance between the two, the truth will continue to delude us. We must realize that the complete revelation of this knowledge is dependant on the quality of time and that we must approach this subject with pure minds and sincerity in our search for this truth. This has been explained in the Rig Veda III.62 [SUCHIRMARKAIR BRIHASPATIM-ADHVARESHU NAMASYATA]

Tradition is traced from Sri Chaitanya Mahaprabhu who is regarded as Sri Krishna of our times, having revealed the path of devotion and sincerity called Bhakti for Sri Jagannatha. Sri Achyuta dasa was his disciple given the task of reviving the jyotish tradition. Jyotish being a Vedanga (limb or specifically, the eyes of the Veda) Sri Chaitanya Mahaprabhu left this to one of his disciples while pursuing the goal of revealing the truth of the Veda's and Vedanta itself. There are various interpretations of these wonderful works of Sri Achyuta Dasa.

The importance of Hora Shastra or Jyotish (as it is popularly known as) is seen in the words of Sri Chaitanya Mahaprabhu " JAGANNATHA SWAMI NAYANA PATHAGAMI BHAVATU ME" wherein He prays to Lord Jagannatha (form of Sri Krishna/Vishnu as the Teacher) to guide His sight towards enlightenment. And, we already know that Jyotish is the EYE of the VEDA's. Thus Jyotish is a very important shastra as it provides the much needed "eyes" for any human being to progress towards his goals (Narayana). This is the third eye of the mystics wherein spiritual knowledge and the future is revealed.

Opening the third eye for Jyotish

This opening of the eyes is symbolically done by the transmission of the mantra from the Guru (Teacher) to the Sisya (Student) in the tradition of passing of the knowledge. This ability also implies sight of the happenings of the past, present and the future. In the Mahabharat we have the two cases of Sanjaya and Arjuna getting this divine sight from the blessings of Maharishi Vedavyasa and Sri Krishna respectively. Thus, by worshipping Maharishi Vedavyasa and Sri Krishna (in the form of Jagannatha as revealed by Sri Chaitanya Mahaprabhu) our third eye can be activated. There are various mantra for this purpose and two Beejakshara mantra are given here as an example. While the mantra for VedaVyasa needs to be checked for suitability, Krishna Mantra's are the only exceptions where no suitability check need be done. It maybe noted that this is the ONLY exception in the books of Mantra Shastra.

VYAM VYASADEVAYA NAMA (Vyasa mantra)

KLIM KRISHNAYA JAGANNATHAYA SWAHA (Krishna Mantra)

SCOPE

By the definition given above, Hora shastra has a very wide scope and includes every branch of study that tries to identify the quality of time to predict the happenings of the future on the basis of certain predefined hypothesis and rules.



Samhitā

- Samhita is that body of knowledge by which the quality of kāla (time generally) is known
- Includes
 - Nimitta (~90%)
 - Sakuna Śāstra
 - Svapna Śāstra (Oneirology)
 - Natural Phenomena
 - Animal Studies
 - Gochara (Transits of Planets)
 - Eclipses
 - ...much more
- A jyotiṣa who fully knows samhitā is called a trikāla-jña
- tri-kāla-jña means three-time-knower i.e. fully aware of the past, present and the future
- daiva-jña means deva-knower i.e. one who is fully aware of the moods and functioning of the devas (enlightened ones)



Bṛhat Samhitā

Volume 1

- 1-10: Introduction, Gochara (Transit of Planets)
- 11-16: Comets & Stars
- 17-28: Moons transit, Rainfall
- 29: Flower Indications
- 30-31: Horizon, junctions
- 32: Signs of earthquake
- 33-39: Meteors, Halos and Sky signs
- 40: Growth of crops
- 41-42: Substances, Markets
- 43-50: Royal Indications – Banners, Wagtail, Ablutions, Crowns, Swords etc.
- 51-52: Limbs, Pimples, warts on body
- 53-56: Vastu: Vedic Architecture, water trees, temples;
- 57: Adamantine glue.

Volume 2

- 58-60: Idols, Forest
 - 61-67: Animal signs
 - 68-70: Men, Women
 - 71-79 : Garments; utilities, women, affections; erotica, perfumes; copulation; couches
 - 80-83: Gemstones
 - 84-85: Lamps; Sticks
 - 86-96: Animal, Bird Omens & Signs
 - 97: Time of fruition of effects;
 - 98-101: Nakṣatra Jyotiṣa
 - 102-104: Marriage; Transits
 - 105-106: Nakṣatra Purusa, Conclusion;
 - 107. Table of contents of the work.
- Note: Table of Contents is at the end of work*

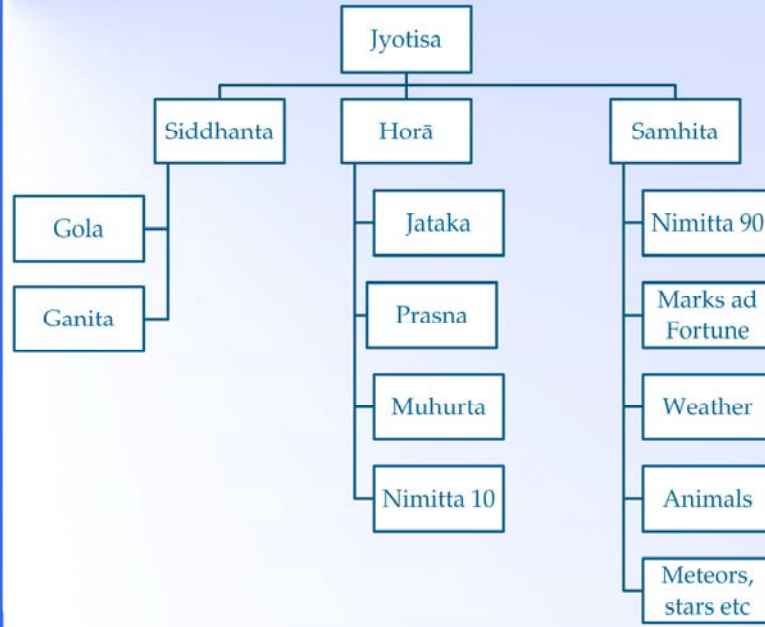


Overview

- Jyotiṣa has six limbs or parts
- Jyotiṣa is divided by ancients into three Skandhas (Divisions) or six Angas (Limbs or Branches).
- Three Divisions are Gaṇita, Saṁhitā and Horā.
- Six Branches are Jataka, Gola, Nimitta, Prasna, Muhurta and Ganita.
- Ganita Skandha →
 1. Gola
 2. Ganita.
- Hora Skandha →
 1. Jataka (horoscopy)
 2. Prasna
 3. Muhurta and
 4. part of Nimitta
- Samhita Skandha →
 1. elaborate Nimitta
 2. varying fortunes
 3. changes in weather
 4. animal kingdom
 5. meteors, shooting stars and all natural phenomena



Overview





1. Learning Game Placeholder

2. Learning Game: Choices

3. Title: Scope